1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 538 Estonian-Finnish folk songs. Kalevipoeg was published by the Learned Estonian Society in 1857-61 in Estonian and German parallel columns, intended for the German reading public in Estonia and abroad. Only in 1862 was Kalevipoeg published in Estonian alone.

539 773 The hero of Kalevipoeg ('Kalev's Son') is a giant whose father was an ancient Estonian king. When Kalevipoeg after his father's death becomes king he tills the soil for his people and twice goes to Hades (põrgu) to fight the devil (Sarvik), bringing back good fortune to his nation. He fights successfully also against his nation's enemies and sails to the end of the world to gain wisdom. From this journey he brings home a book of wisdom. The epic ends tragically, symbolizing the subjugation of the Estonians by German knights. Once, when Kalevipoeg is in

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539 a deep sleep, a devil steals his costly and heavy
773 sword, bought for good luck from a Finnish smith, and drops it into a nearby river. When Kalevipoeg later, in melancholy, walks through the river the sword cuts off his legs. The forces of heaven have mercy upon the dying giant, send his soul back into his body and send him, mounted on his horse, to the gates of Hades. There he remains to keep watch over Sarvik. The last verses of the epic reveal some optimism; the day will come when Kalevipoeg will be freed to return home to bring luck to his people. The independence period often was interpreted as the time of Kalevipoeg's return.

539 Although the percentage of authentic folklore in Kalevipoeg is considerably less than in the Finnish Kalevala and the style to a great extent is Kreutzwald's, it is still an Estonian epic and

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539 it had a tremendous impact on the Awakening period. Kalevipoeg is still the Estonian book most widely known abroad, having been translated either in whole or in part into Finnish, Hungarian, German, Russian and English. At home the people who had been for centuries suppressed read that they were once free and had had a hero-king who fought successfully the forces of darkness. Kreutzwald received the title of the "Father of Song" and has long been venerated.

814 538 The recording of folklore since Kreutzwald has been mainly in the hands of Estonians. One of the best early collections of folk songs was by a Baltic German teacher, A. H. Neus, entitled Ehstnische Volkslieder (1850-52). The appearance of Kalevipoeg had revealed that the nation had great treasures which should be